Report of the Irish Grove Church Council.

NEW VIRGINIA, IOWA, NOV. 12, 1887.

The council meeting of the Irish Grove church, known as German Baptist, was held at the Irish Grove school house on Aug. 2nd, 1887. Certain members of said church became dissatisfied with the way that the church had been managed. They applied to the adjoining elders to come and adjust the dissatisfaction. The adjoining elders appointed a meeting different times, but failed to attend and finally refused to appear, on the ground that they were not eligible, in the mean time working so with the dissatisfied part of the church in an underhanded way to secure a committee from A. M. Through misrepresentation, at the last A. M., a committee was sent by that body of law and Gospel makers to visit the Irish Grove church and adjust difficulties. On Aug. 2, 1887, the committee sent, consisting of S. S. Mohler, B. F. Flora and M. Sisler, met with the members of the church and the result of this committee's work, after retiring for a few moments, was the following report, which was either to be accepted or rejected by each individual member:

REPORT.—We find errors in the housekeeping of Elder Michael Thomas, as follows:

1. In tolerating departure from our general order in wearing apparel, allowing brethren to disregard our recognized form of coat, and the sisters to wear hats, and also in not holding to the order for sisters to wear the authorized cap as a head covering, generally, in time of worship. We require of the Elder to promise to labor to correct the above named disorders and to have them observed. We also ask of the members individually to promise to conform to the order of the points named.

2. We require of the brethren, Thomas W. Folger and all the official body, to promise duly to respect each other in their official capacity and to promise to labor together in keeping house in harmony with the work of A. M. And those refusing to accept this report by the first Saturday of Oct. 1887, do by such refusal sever their fellowship from our general brotherhood.

S. S. MOHLER.
B. F. FLORA.
M. SISLER.

On the first of October, 1887, the above committee appointed Elder Jonathan Beard, and Elder Lewis Cobb, to present this report to the members of said church. The first thing these Elders did after meeting with the above church was to decide that no member should in any way answer to the acceptance or the rejection of this report, except by *yes* or *no*, which of course debarred from offering any reason why they would not accept the report, and it resulted in all but nine of the thirty-eight members refusing to accept it.

Now brother editor. What do you think of such work? Our two Elders were disowned for not wearing a coat cut according to A. M. fashion. Our Elders are men of untarnished character in our community, their clothing was plain, their clothing was never objected to until recently, and in fact there were but two brethren in our church that wore the recognized coat of A. M., and that quite recently, and one of them is a minister in the first degree. With shame we must say that he did not do his duty in attending our places of worship but very seldom. At one of our places of holding meetings it is said he only was present once in seven years. But we thank God that we got rid of such a minister. Now we are at liberty to worship God according to the Word of God, and it has created within us new zeal and we now work together in harmony. Instead of having two places of holding worship we have three. We have regular services in New Virginia every two weeks. So you see we have four appointments per month and now making efforts to purchase a house in New Virginia to worship in. We have two persons that made application to join the Brethren church and look for a good many more who will come in the near future. So you see we are not discouraged in the least. We hope in the near future to have a protracted meeting—as soon as we can make arrangements to get one of our good preachers, Yoder or Nicholson or Bashor. Our town is situated 12 miles north of Osceola, Clark Co., Iowa. Said Osceola is on the C. B. Q. R. R., and New Virginia is on the Narrow Gauge R. R. leading to Des Moines from Osceola. Now if any of our bretheren travel east or west, we respectfully invite them to call and hold meetings for us. We have the use of the Baptist church in our town, and the Baptist brethren have been very liberal with us so far. Now if we can procure a good preacher, I think the prospects are good to build up a Brethren church here.

Now dear editor, we have given you a short history of our trials as far as church matters are concerned. The half has not been said that might be said, but for fear of wearing your patience, I will stop. Fraternally yours,

JOSEPH ZIMMERMAN.

The Christ-Life.

The most precious thing that the human heart can conceive of is life. Nothing is higher than that or better. In that is all that a man needs. Everything that for you or me—in this world or in any other world—is good rather than evil, wise rather than foolish, helpful rather than hindering, true rather than false, fair rather than foul, giving strength and not weakness, and a blessing instead of a curse, is included in this one thing—life.

The worst thing you can ever possibly say about a man is that he is dead. The best thing that you can say of him, and say it truely, is that he is alive.

But what is life? How lean-witted seem men's thoughts in some directions sometimes! Speak of life, and it is physical life they think of—life of muscle, and limb, and stomach. Now, of course, such life is good, kept in its place. We cannot have too much of it. A weak body never helped any soul to heaven. Because, through weakness, it has less spring in worldly ways, it has not, therefore, necessarily more spring in Godward ways. A crazy stomach, distracted nerves and flabby muscles are not promotive of piety. It takes unusual grace with these concomitants for a man to be even socially decent, and how much more, then, to attain to religious distinction. But physical life is not all of life. There is a better than that, a higher—heart-life, with its fond affections, its heaven-born instincts and affinities, its divine sympathies. Intellectual life is higher; life in the mind, which observes and concludes, and apprehends and comprehends, and has "thoughts which wander through eternity." Moral life is higher; not of the body now, of the heart, of the mind, but of the conscience, of the realm of obligation or sphere of duty. Now plenty of men have such life low down, not much high up. How remarkably little heart they have! Love in them, what a poor thing it is, starved, weasoned, fumbling and groveling, and wasting all precious possibilities in things unlovable! And how small is their mind; small and yet full of stalest prejudices, barren notions, drear ineptitudes! While conscience, too, is in them, but a crisp, burnt-out thing, a cold cinder, irresponsive to duty, unaffected by truth!

Ah! life is not life when lying all at the bases of being! It is life atop when life at all. It is life, not on the side of us next the ground on which we tread, and wherein we are kindred to every creature, plant and insect and bird and beast—that is not life. Our life is on the side of us next to heaven, and wherein, reaching out Godward, we are akin to the angels and to the ransomed and to the Maker himself—this is life.

And this life Jesus came to give. It is Christ-life. All life in a way is Christ-life. Jesus came to give it. Think not that he who healed the sick when they thronged about him as he walked the earth of old, who restored the blind, and cleansed the leprous, and quickened the palsied, has no cure for man's lower life today. Wherever at this hour Jesus goes with his Gospel, there, all over the earth, go forces to quicken men through and through in what is lowest in them as well as highest. Who, so as he, lifts up the physically degraded and washes clean their leper-stains? Who so speaks with such effect to make men live socially and politically, and so that upon their intellects they feel the breath of inspiration and a touch of supreme quickening, too, upon their elsewise husky and sapless morals? But it is spiritual life for man, and that in its highest and completest, that Jesus came to give, in its crown and consummation; in its broadest and truest and noblest and gladdest and strongest. This purpose brought the Son of God to earth, "to be life of men," "that they might have it more abundantly"—in all ways have it, in germ and growth, in seed and fruit, in sowing and in the harvestage. So Paul can say, and with him every Christian, "I live; and yet not I, it is Christ liveth in me."

Can you say that reader? Have you this life? Have you life—life in the least, life in the greatest? Is your soul alive in Christ, and so are you alive through and through in him and through him? If you would live in your finger-tip, you must live in your heart—in your being's very crown and throne. If you would live as a man at all, with true life for the passing hour, then "the life that digs below the deepest grave" must also be yours. There is no life but the Christ-life.—REV. W. J. SKILLMAN IN CHRISTIAN AT WORK.

Daniel's Image of Gold No Myth.

The image of gold which Nebuchadnezzar had set up in the plain of Dura, offers a target against which not a few of our modern writers have hurled their shafts of criticism, and no thanks to their efforts if they have not succeeded in demolishing it. The objections advanced are in the first place, its immense size, namely sixty cubits, or ninety feet, with an altogether inappropriate breadth of only six cubits, or nine feet, and finally, its being all made of Gold.

Why should biblical cities find more difficulties with Scripture statements than with similar statements in secular works? Have those writers ever found fault with the account given by Pliny of the colossal statue of Helios presented by Demetrius to the Rhodians as a tribute to their valor. This figure was made of brass; and its height is given as seventy cubits, which would make it about fifteen feet higher than Nebuchadnezzar's image, and it is said to have taken twelve years to make it. Pliny mentions another colossal figure 110 feet long, which was made in his own time by Zenodorus for Nero, and which was afterwards dedicated to the sun; and describes numerous colossal statues in the thirty-fourth book of his Natural History, chapter eight.

But immense as those images above alluded to were, they are altogether outstripped in size by the giant form of an idol which the Marquis de Beauvoir has seen. In describing the pagoda of Xetuphon, the Marquis says: "Imagine yourself with us beneath a colonnode of teak-wood, and in an immense sanctuary, where the god is extended his full length; and this is no small matter, for he measured 150 feet from the shoulder to the sole of his feet. This gigantic body, in masonry, is completely and entirely gilt. It lies on the right side; a gilded terrace, ornamented with sculpture, serves for his couch. His head, of which the summit is eighty feet above the ground, is supported by the right arm, which rests towards the entrance of the door. His left arm is extended along the thigh; his eyes are silver, his lips pink enamel, and on his head is a crown of gold. We look like Lilliputians around Gulliver, and if we try to climb upon him, we disappear altogether in his nostrils; one of his nails is taller than any of us. We stood amazed before this Titanic work, of which the architect can only have been paid by the riches of Crœsus. This gigantic casting of the purest gold must be worth millions; each sheet of mental (and they must have been thousands) is nearly two square feet in size, and weighs they tell us, 450 ounces of gold." (*Voyage Autour du Monde* vol. 2; pp. 281, 282, rtanslated in "*A week in the Kingdom of Siam*," p. 244).

We doubt not many other colossal images of idols might be found if we searched the temples of India, but the examples we have adduced will suffice to show that great height of image-idols was regarded of the greatest importance, to give the idol an imposing and terrifying appearance.

But our critics are also staggered by the quantity of gold it must have taken to construct an image of such colossal dimension, and ask "where Nebuchadnezzar could have obtained the enormous quantity required, if, indeed it existed at that time in the whold world." It is well known that the bodies of heathen idols were generally of wood or earthenware, and merely overlaid with a plate of gold. Of such the prophet Isaiah speaks. "The workman casteth a graven image, and the goldsmith *spreadeth it over with gold*, and forgeth silver chains." Jeremiah alludes to such a practice. Isa. xl. 19; Jer. x. 3, 4.

It was no doubt from the costly and heavy plate of gold employed in covering such articles that they were spoken of as *golden*, and this ought certainly not to be regarded as strange, when we are accustomed to speak of *electro plated articles* as silverware.

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